

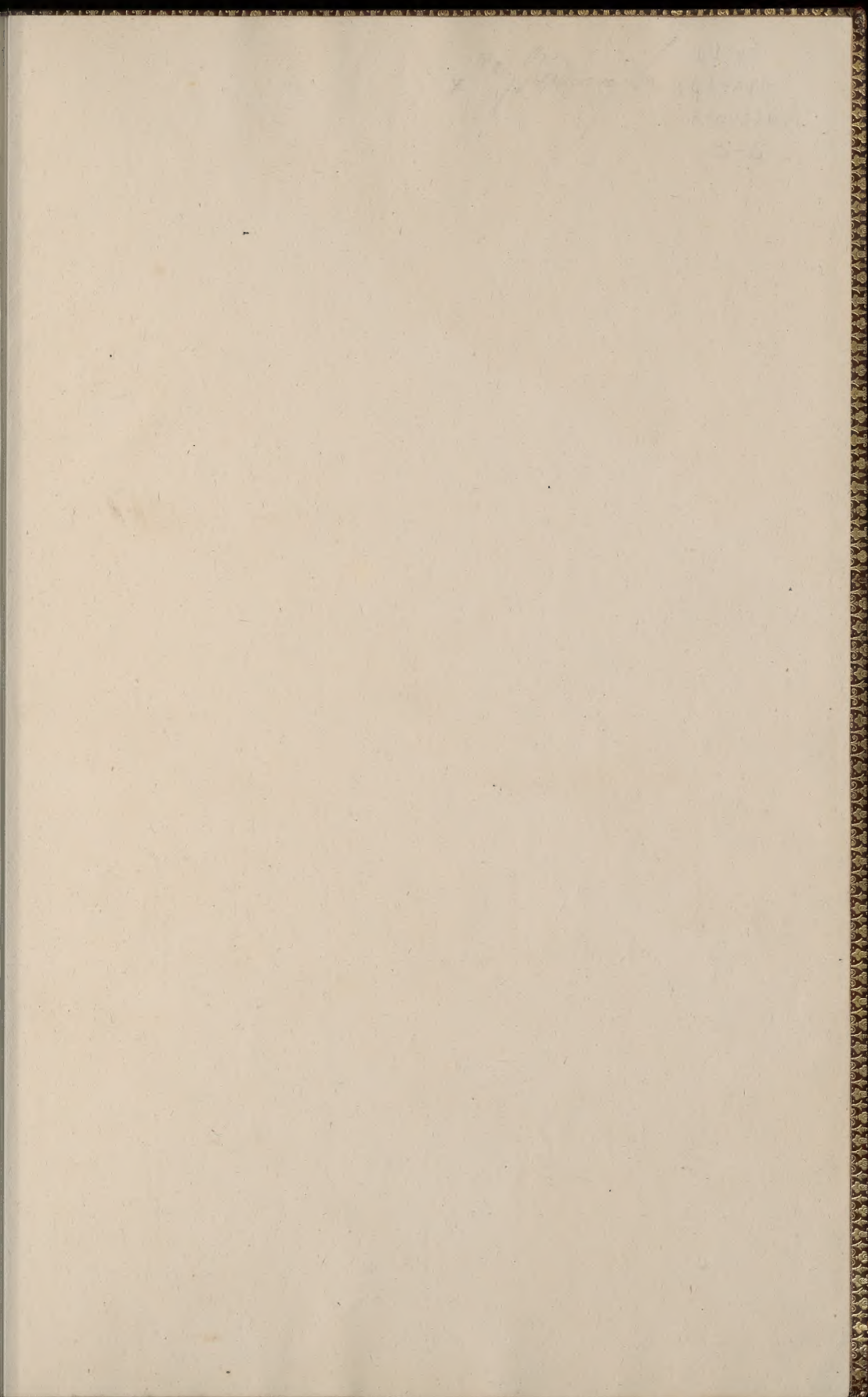


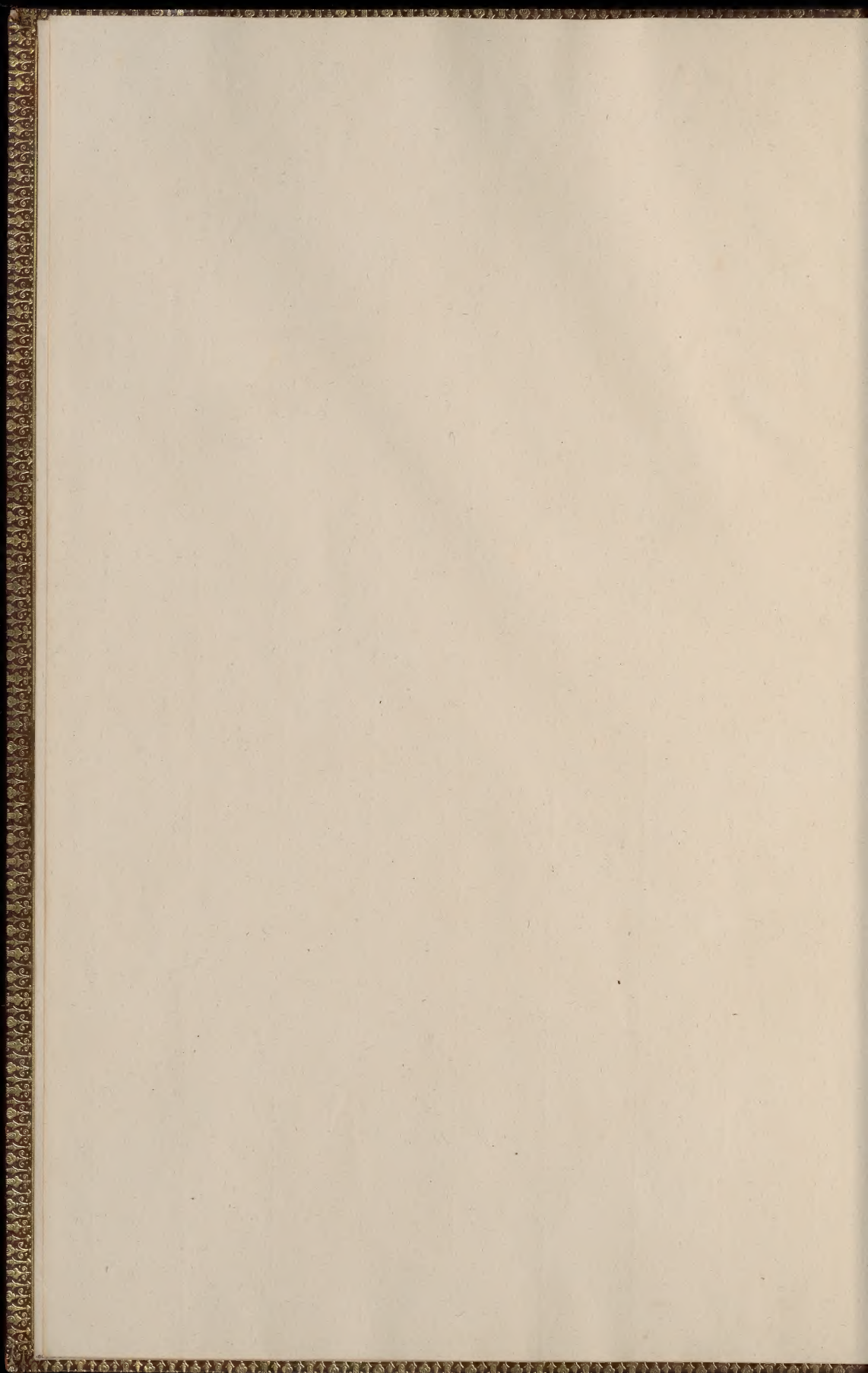
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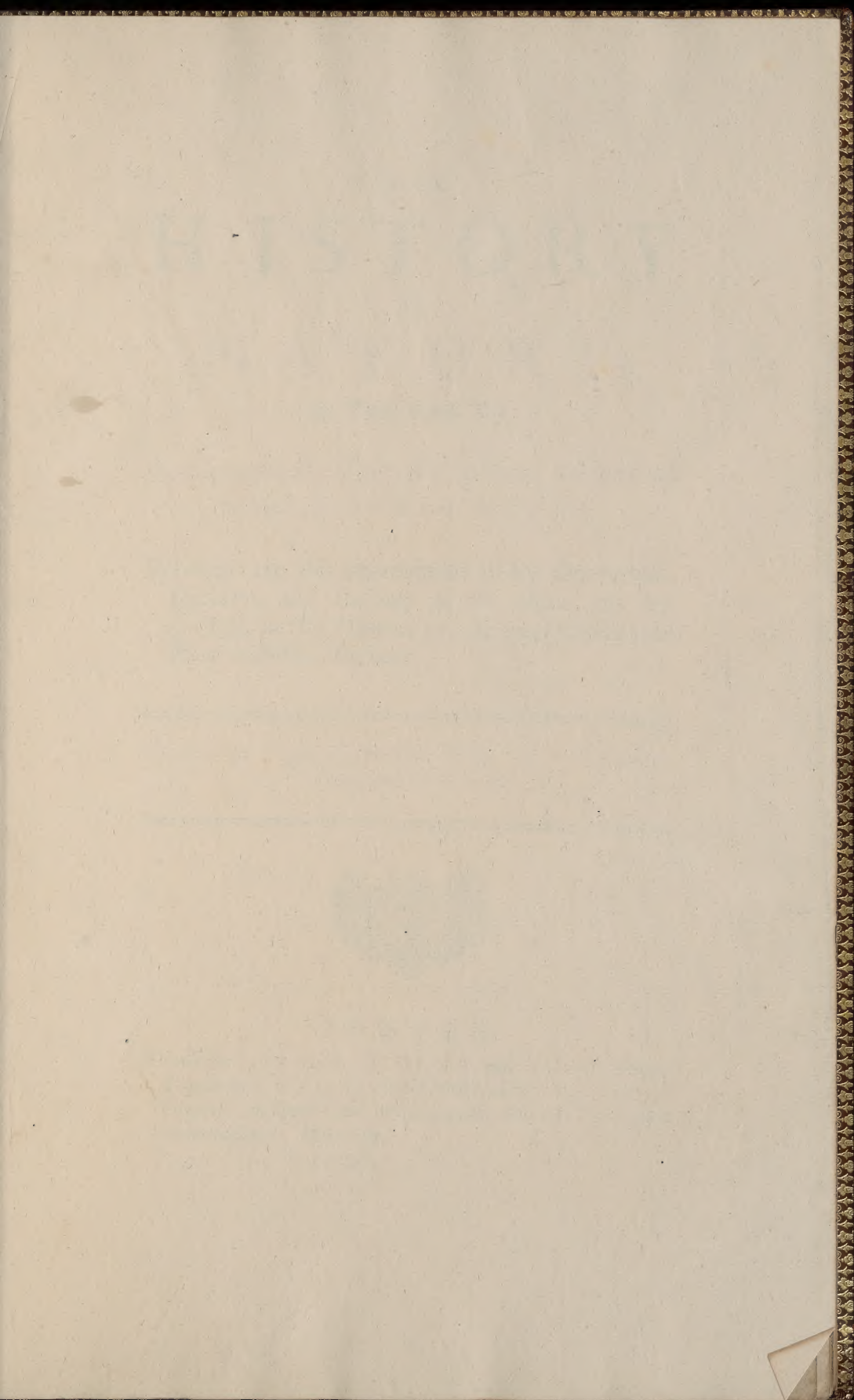


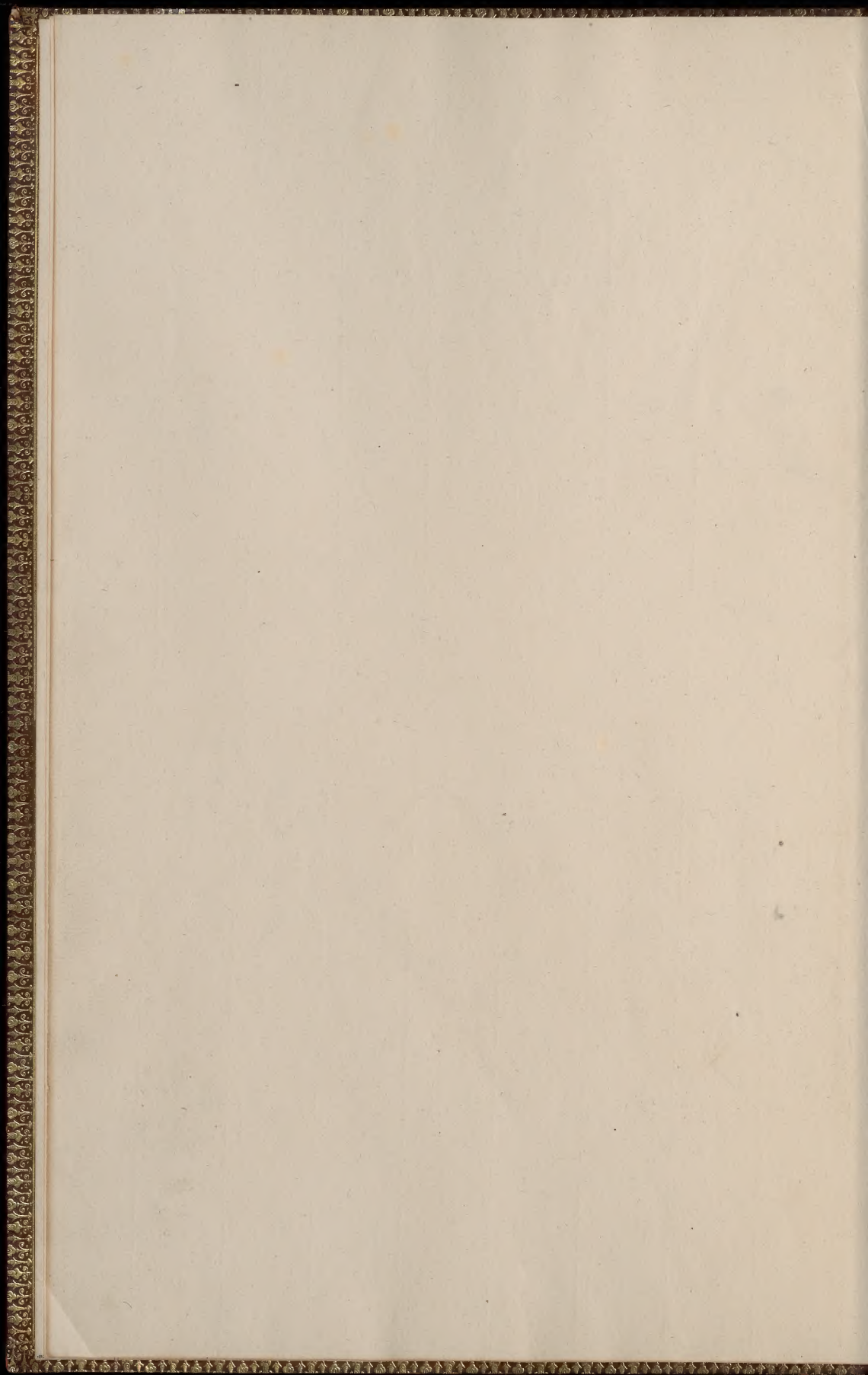
Exemplum
History of Nature

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THE
HISTORY
OF
NATURE,

In Two PARTS.

*Emblematically Express'd in near a Hundred
Folio COPPER-PLATES.*

Wherein are also represented all the Operations,
Facultys, and Passions of the Mind, &c. ac-
cording to the Manner of the most Celebrated
Poets and Philosophers.

*Design'd and Engraven by the best Artists, with an Explanation
at large under each Figure.*



L O N D O N,

Printed for **D. BROWN**, **W. MEARS**, and **E. CLAY** without
Temple-Bar; **W. TAYLOR**, in Paternoster-Row; **A. JOHNSTON**,
Engraver, in Round-Court in the Strand; and **W. BRAY**, near
Fountain-Court. M.DCC.XX.

1720

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Engraver, in Strand; and W. BARNARD
Printers, in Strand.





Represented by a Woman, sitting in a Chair, holding in her R^t hand a two pointed Sword, & in her left a serpent, who twists about her arm: on her Head, a helmet, surmounted by an Eagle; beneath her Feet are Books, Swords & Garlands, wth Boys, having Keys & Locks in motion, at a distance two Philosophers disputing; Her Swords are her m^o proper Emblems, I, a gish, being pugna^o Toti^orum / a Word Fight; her Snakes denote her subtilty, her helmet her strength & her Eagle her discerning faculty; if Locks & Keys denote her power to lay open or conceal; if Garlands on the Pedestals of if Pillars, are if Trophies of her Victories gain'd over other parts of Learning w^{ch} Victory is represented by her having Books, Swords & Garlands laid at her Feet; if Sword, occupi^o her R^t Hand, & if Snakes her Left, denotes Powers, being nobler than cunning: The building in Prospect is if School of Learning dedicated to if Goddess, Minerva.





G. Freeman Inv.

J. Kip Sculp.

The *Fig.* which seems just risen from her *Clodo* is *Logic*, as appears by her usual *Embl.* treated of before; & *Fig.* whom she seems to court, is *Truth* represent'd by a glory round her head having a loose garment cast about her; & glory denotes her Excellence & her regardful Nobility shews *Truth* needs no Ornament nor ought to be cover'd tho' with of most pleasing & becoming pretences: The other *Fig.* represents *Falshood*, being a *Siren* wth a Mask & Mirror, & proper Emblems of *Vice*, it being reported of of creature, if she deproys n^o her *Vice* all if give ear to her; her Mirror denotes of double dealing of *Talmed* & her Mask of disguise she is forc'd to make use of, for as is said of *Virtue*, if could Men see her Naked, they would be most passionately enamour'd of her. So on the contrary could they see *Falshood* undrest of her Masks & Disguises, they would flee from her as if ugliest & most dangerous Monster. The Building behind represent of *Palace of Logick*, being of *School of Learning*.



The representation of Logick as before, viewing intently of Syron, who has cover'd her Face wth a Mask under w^{ch} appearance, she endeavours to pass for Truth; but her lower parts being her badge of distinction are uncover'd by a little Boy, & so, she is detected, w^{ch} shews that if best mask Falshood is discoverable by Truth & Innocence, tho' in its Childhood.





Represent^d. by 2 Figures of Logick & Truth (both emblemis'd
as before) in a Garden; 2 seeming Embraces of Logick given to
Truth denote 2 acceptableness of it to Learning; they being
plac'd in a Garden, is to shew 2 Pleasures and Subjects
that attend them both



Represented by an elderly Man, sitting on a Rainbow in the Clouds having Books & a Scroll of Parchment under his Left foot, on his Right Knee a Book open, the Figure standing by Judgment is Logick, & points to the open Book: The Building in the prospect of a Theatre, of Books & Sermons under, are the emblems of Learning & Wisdom, the inseparable companions of True Judgment, who is represented elderly as a Badge of Experience, is placed in the Clouds to shew his inspection of all Human Affairs; & the various Colours of the Rainbow he sits on, denote several Methods he makes use of to be inform'd, & the Brightness of his Rays the clearness of his apprehension, & the seeming information given him by Logicks pointing to the Book, shews the Necessity of Learning, to enable us to make a true Judgment.







Represented by an elderly Woman sitting modestly leaning her head on her left hand with Books under her left Foot & a Globe in her Right hand a little behind her for signifying therein & above hanging from behind of Book with this Motto. In perfecta quiescit, if I say standing in a glory, inscribed in Clouds, to represent Reasoning seems to have her Foot resting on a Book in her Right hand & a branch of Palm in her left having a globe of the Earth under her Foot on a firm ground are Rays & Books. The Motto for represent Reasoning by these Figures, are these, to represent by a Woman, to denote its productive Faculties, right Reasoning being of universal Master of every species, good & of its reason, the Books under her Foot, denote some doubts she hath long since overcome, & that under her Palm some doubts have remain Right hand seems to contain the more obviously that part which she engaged with her forefinger, what is express'd in the Verse that hangs from it, which is, that by the help of Reasoning we may bring all our understanding to that perfection as will afford the means of being or right: the placing Truth as in a description, is to show that Reasoning hath always Truth in view, thus being the end the pursuit of, the glory inscribed with Clouds, express the unvarying Beauty of Truth, the firm base built upon Clouds of Ignorance, the Book & Palm which occupy her hands, are Emblems of those goods she gives her to Possess, Peace & Knowledge & her Foot being placed upon the terrestrial globe, denotes her excellence above all earthly things.



Represented by a Woman kneeling after devotion having beneath her the globe of *Earth*, her Eyes
 raised holding a Scepter in her R^t Hand & on *same* side of Sun in glory; & on her left side of
 Moon & Stars w^{ch} she seems to inspect wth care; above in *Clouds* of glory of *Supream Deity* w^{ch}
 of w^{ch} world I think even our *Angels* in posture of Adoration: She is plac'd above the
 World to shew if those who seriously Contemplate of glory of GOD must be contempters of *the*
 World, to have their Eyes, like hers, veild to all its Inducem^{ts}, flattering Toys & Temptations; her
 Scepter denotes of power of heavenly Contemplation we being thereby made more than Kings &
 conquerors; according to *Scriptures* her contemplating of Sun, Moon & Stars shews if w^{ch} ever
 soberly considers of wonderful Creation of those glorious Bodies, will think their time best employ'd
 in contemplating wth gratitude & Wonder of Excellence & Power of that God who made them.





The Figure on the R^t Side with folded Hands & clad in a full Garment is Fate; his folded Hands are Emblems of Unchangableness, & his full Garment resembles his Amplitude; the Golden Chain which seems to fall from the Star in Glory on which Fate looks, & with which both he & the other Figure who represents Will, are incircled, shew the Necessity of the Wills complying with Fate, being bound thereto with a Chain of Coelestial Causar; the Wings of Will are Emblems of her Swiftness; & her extended & erected Hands & Head towards Heaven, shew her will every thing under the appearance of good.



Represented by a Woman, sitting on a Pedestal her R^t Arm leaning on a Wheat Sheaf & on her Left a Boy wing'd, bringing her a Cornucopia of Fruits & Flowers, as shewing of great goodings of Providence, who gives not only on of R^t Corn to support of necessity of Nature, but also on of Left Fruits & Flowers to recreate & cherish it. At a distance in prospect is a cornfield, in reaping time, brought to its maturity by of Eye of Providence, n^o from out of a glory inspects it & thereby demonstrates of GOD in his Providence vouchsafes to look down from his all glorious Throne of heaven to bless of goods of of Earth to Man's use, n^o ought to draw from us returns of Praise & Thanksgiving.





In the Clouds are represent^d Choirs of blest Angels playing on Musical Instruments singing & praising GOD. In a Cavern below are represented *if* Infernal spirits seeming to utter hideous Cries & Groans *if* effects of *if* Anguish they suffer in themselves & that raised in them by their enviously beholding the happiness of *if* blest above; for true happiness is by no thing so much express^d as by praising GOD.



*In ſ Clouds appears a glory of Angels & Cherubims contemplating the
 deſire & Joy, of Glory of God which appears above, half veild by
 a dark Cloud; it being the Nature not only of Angels, but of all
 good Men to behold with Fraiſes & adoration that God, who
 made them for that end.*





Represent by several Angels occupying themselves in doing of service acceptable to their Creator, as bringing Peace & Reward to of Good on Earth, which is shewn by those two, who bear a Coronet & branch of Palm downwards, as likewise in carrying of Actions & Prayers of of Lust to Heaven shewn by that Angel who bears of Pot of Incense towards of Sky; & by of other who is uncovering of Monument of K. Charles of First, to lay as it were, open of good Actions of of best of Princes, to of God who will reward them.



Represented by 9 Hierarchy of Angels & in each hierarchy of 3 Orders: if 1 containing Seraphims, Cherubims & Thrones, if 2 Dominions, Virtues & Powers; if 3^d Principalities, Arch Angels, & Angels with Palms, Swords & Crowns, denoting their Offices of Peace Power and Glory, given them by that GOD, who is represented above them and who made, ordered, numbered & distinguish'd them for his Service & Glory





In a gloomy Cavern, are represent'd 9. degrees of Demons; of Infernal Spirits, distinguished by their monstrous & ugly variety, & th^t they are known by; The first termed Bezebut, gen^l allor'd Sovereign Emperour over all th^e rest, tho' his Name signifies no more than King of Flies; 2^d Python, 3^d Belial, 4th Asmodeus, 5th Satan, 6th Meririn, 7th Apolyon, 8th Askrath, & 9th Mammon. The figures in th^e air are Angels, bearing up a Child, whom they had rescud, from th^e Devils: th^e reason for th^e precedency of these Devils to one, th^e other ariseth from their greater or les^s power in doing hurt, & therefore some people may wonder why, Mammon, who is taken for th^e Devil of Riches, should be placed last, if power of Gold in doing ill being th^e greatest.



Represent^d by an Angel rescuing & protecting a Young Man from the fury of the Devil, & by two Angels driving a Demon before them, & defending us from the assaults & snares of the Devil & driving him from us, being their constant employment, and care





G. Froman Inv.

J. Kip Sculp.

Represented by a Woman with a Sphere & Books; on her R^t side an Eagle, and on her Left two Boys, having a pair of Compasses & a Square; the three Figures in prospect are three Philosophers in consultation concerning the Planets and Stars, the Books, Mathematical Instruments; & Eagle are Emblems of quick-sightedness, Learning, and Practice; requisite to the true understanding of
Phisicks



Time is represent, by Saturn, being an Old Man bald Headed except one Lock, & stand on Tip toe
 at one Foot on a Rock, having a Scythe & Hourglass: Saturn is feign'd by of Poets to be of Father of of Gods
 of first beginner of Time, his age & Bald pate denote his antiquity & Duration, & his one Lock of one pun-
 tum of Time present by which we ought to hold; he stands on Tip toe to shew he hastens to be gone
 his hourglass & Wings are Embl^{ms} of his never resting & swiftness, & of Scythe of destruction & consump-
 tion he makes of all things The four Fig^s below him repres^t of four Seasons of of Year & parts of Man's
 Life, following one another towards of Temple of Eternity; our Childhood brings Youth, Youth brings
 Manhood, Old Age, & Old Age to that Eternity properly decor'd it by of Circle over of Tem-
 ple & of hoop in of Boys Hand, being what are in appearance without end.





Represent^d. by Phæbus in his Chariot drawn by White Horses;
beneath lies a Shepherd & his Dog asleeping, who are re-
covered from their drowsiness by y^e brightness of his Rays
& y^e warmth of his Beams, which cherish & enliven
all Human Creatures —





The Figure covering his Eye wth his Finger, is Archimedes a view-
 ing of Moon Stars & other Planets through a Telescope; The Fig-
 ure next him is a Philosopher discoursing him about some Pla-
 netary Observations; upon & below of Table are several Math-
 ematical Instruments as Squares, Globes, etc.



Represent^d. by Sybell, drawn by Lions in her Chariot having a Castle on her Head, & a Globe of the Earth beneath her: The Angel bearing fruits & Flowers, as it were from Earth to Heaven, denotes that the sweetest things of the Earth ought to be offered up to the GOD of Heaven, who made and preserves the Earth.





The figure of a young man wth wings holding a lighted Torch in his right hand, & a Serpent in a circular form in his left, having one foot on a cloud & the other on the light p^{ar}t of the Globe, repres^{ts} Day, his youth is of morn^g & his lighted Torch of noon, his circ^{le} Serp^{ent} shews of motion of time & his treading on a cloud if he puts darkness under his feet; behind of Globe on the back side, slip^s away as it were, stands a Woman winged & cloathed in a sable Gar^ment, embroider'd wth stars, having on her head a Crowⁿ of poppeys, represent^s night, her posture shews her not to be able to stay in praisence of light, her Gar^ment is her proper emblem, & her poppeys are promoters of Sleep, & true business of night, the Element below her spangl'd wth stars, shews of descending of night, at the ascends of day.



Represent^d by Thetis, whom *ſ* Poets have ſain'd to be, Goddeſs of *ſ* Sea;
 her Chariot is drawn by Dolphins, accounted *ſ* beſt natur'd & moſt compaſſion-
 ate Fiſh; & for that reaſon prefer'd to *ſ* honour of drawing their Queen; Over
 her is *ſ* Figure of a Boy, who pours Water out of a Water pot, as intimating
 that we have Water from above in Rain as well as below in Rivers.





G. Froman. Sc.

J. K. Pinx.

Represent^d by η Goddess Juno, sitting in a Chariot drawn by Peacocks; she is accounted by η Poets as Goddess of η Air & is drawn by these Birds as η most beautiful Creatures, to compleat whose beauty she hath adorn'd their Tails with a hundred resplendent Eyes, taken from Argus, to whom she had given them η better to see into η Amorous Intrigues of her husband Jupiter, of whom she was jealous, but Argus being kill'd by Jupiter she recover'd her Gift & dispos'd of them as above.



Represented by a Fig^{re} Crown'd & Scepter'd being Zephyrus, of Ecceat God & King of Winds; on each side of him are two Figures, represent^d of four Winds; & lowest on of R^h hand is Boreas, of North. Wind, depicted like an Old Man, with Bat's Wings & a Serpents Tail; his Bat's Wings denote his blowing most in Evenings & Nights & of Serpents Tail his sting Cold & Blasts; above is Eurus of East Wind, represent^d also by a Man, wth Wings, to shew of swiftness of his motions; of uppermost on of Left hand is Austere, of South Wind, represented by a Young Man, & below him Nephrys, of West Wind, represent^d by a Man pouring out Water, as generally bringing Rain along with him; they are all blowing Winds, which occasions a Tempest, as appears by of foaming & raging Billows of of Sea, that seem to overwhelm of Ships therein.





Represented by Jupiter, who is accounted the chief God of Heaven, & the Inventor & User of Thunder
 bolts, having as he is said, been forced to contrive this Weapon to defend his Celestial Kingdom
 by which he hath made of the Giants who dared to attempt the Invasion of us: they are made by the
 Thunder, which to the Gods is of that subtle contrivance, that they at once kill, burn & astonish
 can be seen, for the reason there is no guard to be made against them; he is set upon an Eagle, the
 Emblem of Quick sight & Power; for as that Bird only can gaze on the Sun without moving its Eyes, & destroy
 without strength whom the pleasures of the Birds so Heaven only has power to discern our Actions, &
 to punish where it thinks fit: The Figures below represent two Men, covering their Heads for fear of the
 Thunder & affrighted at its noise the Houses on Fire, & Trees Blasted & beaten down are visible of
 the Power of Thunder, & may admonish us to beware of offending Heaven, who can destroy us in a Moment.



Represent^d by Vulcan standing in his Charriot, it is drawn by Sea-dogs, at work at an Anvil, being furnish'd with Fire from Mount Etna. the two Sea-dogs Chained to & drawing his Charriot, are Emblems of the predominancy that Fire hath over its contrary Element of Water; & by Mount Etna is shewn the power of this hot Element even in of Earth.





*In the midst a Man contemplating with
admiration the variety of Beasts & Fowls
about him*



The representation of a Garden, in which 4 four Fig^s are Gardners,
employ'd in so many several Actions belonging to that Ingenious
Art, as Digging, Grafting, Inoculating and Screening of Earth in
prospect a Fine House





The representation of several Animals, & more particularly
 those extraordinary in their kind, as of Horse, Elephant,
 Lion, Camel, Deer, Bear, Swine, Sheep, Dog, &c —



Represented by a Tortoise, Crocodile, Lizard,
Serpent, Mole, &c.



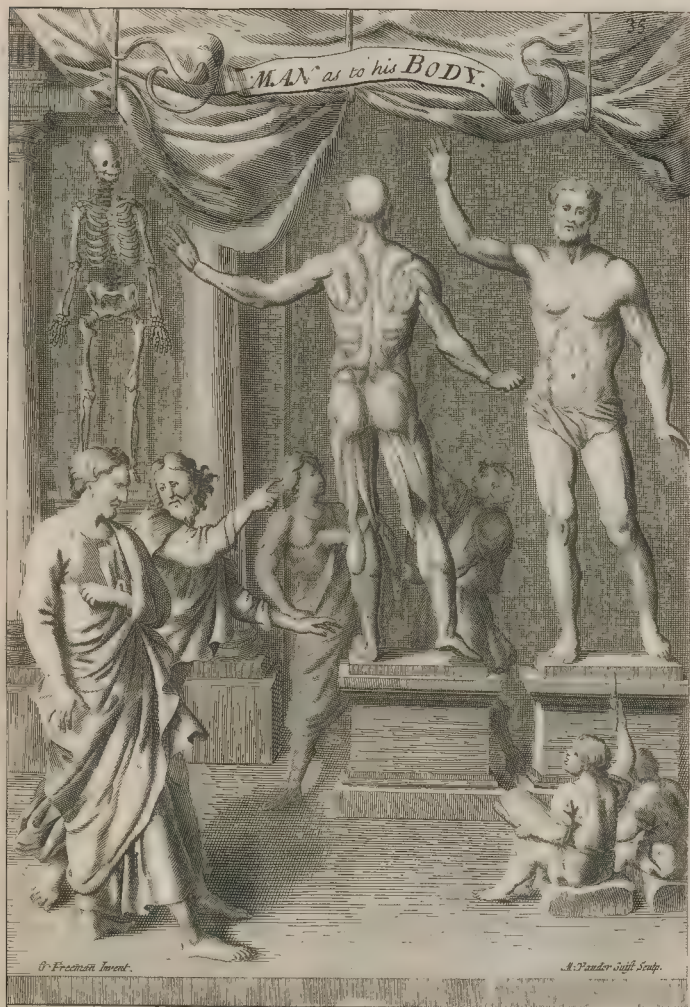


*Represented by the Ostridge, Eagle, Peacock
Swan, Turkey, Cock and other Birds.*



Represented by $\frac{1}{2}$, Salmon, Pike, Lobster, & other Fish; in prospect some Men in Fishing Boats, & Nets a catching Fish. —————





The Figures represent Man in his compleat Body, composed by Bones,
 Flesh & Skin: That on a Pedestal on the Right, is perfect, & next is the
 Muscular, having his Skin off, and if next an Anatomy of Human
 Body; The Figures Seeming to inspect them, represent Physicians
 as consulting





1.st Smelling represent^d by ^g Figure holding a Flower to her Nose. 2.^d Hearing, by a Young Woman playing on an Instrument of Musick. 3.^d Tasting, by a Young Woman filling a Glass of Wine, & by her Side a Monkey eating an Apple. 4.th Feeling, by a Woman pulling a Snake from her Hand, & by two Cocks fighting. 5.th Seeing, by a Woman in a Habit of a Falconer having a Hawk on her fist, ready to be cast off at that Bird in ^g Air which he seems to view.



G. Freeman Invent:

M. Vander Gucht, sculp:

Represent by a Woman seeming to snatch her Hand from a Parrot who seems to bite it; at the same time a Dog is pulling her by the Coat; as also by that feeling story of the Monkey making use of the Cats Paw to pull the Chestnut out of the Fire; & by a Mans beating a Dog, & by the fighting of two Birds, all true Emblems of that noble Sense.





Represented by two Women in a Garden, if one seated & eating an Orange, expressing by her gay air of pleasure afforded her by that noble sence, the other is the figure of a Woman pulling some fruit, in order to eat it; there are also Cupids eating Oranges, to shew the pleasures of love, consist chiefly in Tasting.



L. Goussier

J. K. S. Sulp.

Represent^d by two Women in a Flower Garden & smelling of
 Flowers: by a Blood-hound in Scent after his Game; as like-
 wise by an Incense Pot smoking with Perfumes, being of
 most pregnant Emblems of that Sense.





G. Freeman In:

M. Vander Gucht, sc.

Represented by a Woman playing on an Organ having two Women standing behind her with music books in y^e hands and seeming to sing in Consort and by a Cock perching on a pedestal being the Creature who hears at a greater distance than any other.



Represented by a Man th a Prospective in his Hand standing
on a Hill viewing an Engagement of Ships at some distance
& by a Figure lying on the fore ground, having his Eyes
fixt on the Sea, which seems at a distance.





Medicine, represented by the serpent Python, surmounted by Apollo, the God of the Sun, this serpent is said to poison all the Herbs & Grasse he comes near, & for this reason was destroy'd by Apollo, who also is the God of Wisdom, & properly emblemiseth Med^{ic}, there being in wisely prepar'd Medicⁱⁿ, a remedy to destroy all Poisonous diseases.



G. Freeman Sculpsit.

J. K. sign. Sculp.

The Womanish Figure holding a Sphere in her Right hand, & a glory descending from Heaven upon her head, represents a human Soul; & Sphere is of Emblem of its knowledge, as to human Affairs, & descending Glory, its Immortality; on her R^t hand, stands Knowledge, represented by a Woman, who holds a lighted Torch in her R^t hand, an open Book on her Lap; & on & Left hand is & Fig^{re} of a Man, sitting in a musing posture, having Wings on his Back, & represents Thought; He is thus attended to shew & of two noble Faculties of & Soul are Knowledge & Thinking.





The Goddess Rea, Commandress of the Earth, Seated thereon, as her Proper Throne Having a Cattle on her Head, and a Lion by her Side, Emblems of her Strength and Power, Next her is Hebe, one of Jupiters Cup-bearers, pouring out Wine on the Earth, as the Tyth due to her, Producing it; the Next Voluntina who assists it flower in budding; Then Flora Embracing it Plantane Tree, being Consecrated to her, and holding in her Hand a Flower. Being Goddess thereof; behinde Rea is Viräumnus; holding one Fruit & eating another; On the Left Side of it Tree is Nodinus, holding Leaves as it buds into Branches: Next is Proserpina who hath it Care of it bud till it is out of it Earth; behinde Nodinus is Patelena, holding a leaf in its full Perfection.



Represented by a Woman, sending to have all her faculties at Work, by viewing that admirable Object that lies before her, being a Lion and a Lamb lovingly enfolded, and by other Figures, whose looks spake this Passion; in prospect, a Building.





Represent^d by Venus *if* Goddess of Love sitting in *if* Clouds & over her Cupid her Son & Messenger; *if* Arrow he holds in his hand, is *if* Weapon that open'd *if* way for *if* love of *if* Man below to *if* heart of that Laddy, who seems to embrace him: The Figure as it were stabbing *if* other with a Dagger represents Hatred, & *if* Devil behind him shew^s *if* ugly & damnable qualities of that Vice

AFFECTIONS or DESIRE



Represent^d by a Young Woman, who in *h* pursuit of Honour & Rich^{es} w^h seems to appear to her at a distance, is thrown down by *h* Fig^h. of Will, & at *h* same time a Serpent bites her by *h* heel, shewing *h* misery & pain w^h attend *h* desiring or affecting too much above what we want, to sustain nature, & *h* Precipice we are hurl'd from by our Will, in placing our Affections on those Goods of Fortune which are not in our reach.



Represent^d. by a Young Woman in a loose Garment having a Bottle of Wine in one Hand, & a Glass in y^e other; by her another Figure wth a Bottle, & on y^e fore-ground Boys playing on Flutes: This Passion is most properly thus emblemised, Women, Wine & Musick being y^e Joy Heaven gave us to gild this otherwise bitter Pill of Life.



G. Froman. Inv.

J. Kip Scul.

Represented by a Woman in a Widows habit sitting on the ground in a Melancholy posture leaning her Head on her Hand; by her a Boy weeping & below her a Boy with an extinguish'd Torch; above & at some distance from her stands an Urn impaled with Cypress Trees; upon the Rails to encompass the Pedestal of the Urn stand Pots of Fire flaming, to the Memory of him whose ashes are contain'd therein: These Figures are the proper Emblems of this Passion of Sorrow, no state being so void of Joy as hers who being a fond & virtuous Wife, is by death robb'd of a deserving tender Husband; the darkn'd Torch held near her, shews she has no flame, but it will burn to the Manes of her departed Lord.





ETHICA

G. Freeman, Inc.

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Represented by a Young Man, clothed in a short Garment, & his Eyes
 lift up towards Heaven, holding in one hand an Olive branch, & in y other a
 burning heart, into which his Tears seem to fall, & on his Head y Glory
 of Heaven descending, as through a Cloud: The Highest Good consists
 in these three things, peace of Mind, y favour of God, & a heart fla-
 ming wth desire of heavenly things; & therefore is properly represented by
 this Figure.





Represented by a Young Woman half naked, having her lower parts cover'd wth a Lamb-skin, Emblem of innocence & modesty prescribed by Nature's Law; she is plac'd in a pleasant garden, holding a Tablet on her Knee, & a pair of Compasses in her hand, measuring two parallels, wth this Motto *Æqua Lance.*; behind her a Woman holding Books, & having other Books under her Feet all wth denote how even, just & pleasant the Laws of Nature are: On her R^{ight} side are 3 three Virtues, Truth, Justice & Charity; & on her Left, Envy, Drunkenness, Malice & Pride; all properly Emblematis'd; by w^{ch} Virtues being on wth R^{ight} of Nature, & wth Vices on wth Left, we are taught that Virtue is more acceptable than Vice to Nature in her first Principles, till she is debauched by Custom or Practice.



Represented by a Woman standing in a graceful posture, holding in her R^t Hand a Looking-glass & in her L^{ft} a Serpent; & over her an Angel putting an Helmet on her Head; on her R^t Hand a Cupid, holding an Olive branch in one Hand, & a Palm in y^e other; & on her L^{ft} Side a Young Man wth a Sword & Buckler: The Looking-glass in her Right, denotes that every prudent Person ought to look into, & know themselves: y^e Serpent is an Emblem of Cunning, & y^e Angel putting the Helmet on her Head, expresseth Heavens aiding us in all our prudent undertakings: The Cupid wth Branches, & y^e Young Man Armed, denote that Prudence brings Success in Love, & Victory in War.





Represented by a Woman, holding in her R^h hand a Bridle to curb & exorbitant desires of & Eleph, & over her Head an Angel, crowning her wth Laurels having a Palm in his hand, thereby shewing & Heaven will reward this Virtue wth Peace & glory: on her Right a Cypid, pouring out liquor in a Vessel, & on her Left an Elephant, dividing his proportion of Corn, denoting thereby & we must use Temperance even in Love, & of Beasts share in & Virtue which men must blush to want



Represented by a Woman, holding a Pillar, & curbing th a Bridle a Lion, who seems
 inrag'd: In th Air is represent. Hercules th his Club & Lions Skin; of story of Her-
 cules & of reason, for his being so adorn'd is so little estrang'd if it needs not
 be here repeated, therefore I shall only add of th Emblems of Corporal For-
 titude as here describ'd, serve only to enable us to judge of th gr.^{er} fortitudes of th Mind





G. Freeman In.

J. Kip. Sculp.

Represent^d by a Woman holding in her Right Hand a Sword & in her Left a pair of Scales; next her a Boy bearing Fasces & Axes: The Figures of 2 Men represent Philosophers contemplating Justice that being 2 Work of ever^d wise Man; The Fasces were Rods, with which they used to chastise Malefactors for small faults.



Represent^d by a Man, Woman & Boy, addressing themselves to Heaven in a becoming posture, & in $\frac{1}{2}$ clouds 2 Angels wth Trumpets; is represent^d by these 3, to whom $\frac{1}{2}$ Men, Woman & Child are oblig'd to this duty; $\frac{1}{2}$ Angels wth Trumpets denote $\frac{1}{2}$ joy & blessed have in beholding of Righteous Actions of Men; $\frac{1}{2}$ Angel below pointing to $\frac{1}{2}$ Coronet & Cornucopia; is an Emblem of $\frac{1}{2}$ Honour promised to $\frac{1}{2}$ Righteous; $\frac{1}{2}$ flame three-fold flaming on $\frac{1}{2}$ Womans head, denotes by its number $\frac{1}{2}$ Trinity, by its heat $\frac{1}{2}$ warmth of her Zeal, & by its light, $\frac{1}{2}$ brightness of her Faith —





Represented by an Old Man in a becoming posture, holding in his R. Hand a Staff, having a Serpent-twisted about it, his Head crown'd wth Laurel; on his R. Side a Young Man arm'd having on his Head a Helmet, in his R. Hand a Sword & in his Left a Target; self preservation is every Mans duty to himself, & therefore provident Nature hath furnish'd wth means to w^{ch} Old she hath given Cunning to save themselves, emblematis'd by w^{ch} Old Mans Staff, encircled wth Serpent; w^{ch} cunningest & most subtle of Creatures; to w^{ch} Young, Strength & Valour, represented by w^{ch} Sword & Target, held in w^{ch} Young Mans hand, whilste w^{ch} Fig. of Justice who stands before, in both, informs us of both Old & Young, are oblig'd to be just not only to Others, but to themselves.



Represent^d by two Men kindly embracing each other; on their R^e Side are Justice, Love & Charity; & on their Left, a Woman wth a Cornucopia of Fruits & Flowers, & emblem of Plenty. all which denote if we ought to be friendly in our Carriage, just in our dealings, & charitable according to our ability to all if want! & if those who do so shall have plenty of all the Fruits of the Earth.



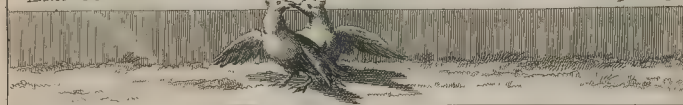


Represented by the Platform of a Custom-house key, with Figures of several Men, denoting a Merchant, a Clerk and Porter; in a Barge a Man stowing some goods which they seem to have contracted for.



Lans. Inv.

I. Kip Sculp



Represented by Figure of Faith being a Woman almost naked having a glory about her Head; her nakedness denotes her innocence & of glory is of Emblem of Heaven from whence she springs: She is plac'd between a Man & Woman joining Hands as in Marriage to show of the only can truly perform of Offices on of Mans Side is of Figure of Justice, an emblem of what he owes to his Wife; & on of Womens, of of Conscience & a Cupid with a lighted Torch, denoting of of duties of a Wife to her Husband are Constant Love & Desire towards him; of Torch is a Badge of of Ancient way of performing of Ceremony, for on of Wedding-day they used to light up a considerable number of them, in honour to Hymen of God of Marriage; of billing Purlies are emblems of of Love & Harmony, it ought to be between Man & Woman.





Represent^d by a Man & Woman, sitting in a grave & loving posture, having Childⁿ about em; by their side is *Fig.* of Justice having her Head cover'd wth a Helmet & a Mound under her foot, to denote *if* *if* Duty of Parents is giving good example to their Childⁿ; & *if* their Justice ought to take place & surmount all paternal fondness; on *if* R. Side is *Fig.* of a Woman veild represent^d *if* Modesty Childⁿ must observe in *if* presence of their Parents; *if* Stork by her side is *if* emblem of ill Parents, it being reported of *if* Bird *if* she eats her Young Ones.

DUTY OF MASTERS
and SERVANTS



L. 1710.

F. K. in S.

Represent^d by a Woman sitting in a graceful posture in a Chair attended on ^{of} R^t hand by a Woman holding a Garland & Cornucopia represent^d Plenty; & on ^{of} Left by a Woman bearing a Sword & Ballance, ^{of} Emblem of Justice; before ^{of} Chair stands a Blackamoor, a Maidserv^t coming to receive some Errand to go on; beneath ^{of} Fig. of Plenty stands a Maidserv^t attending her Ladies Commands, all which properly describe that Masters & Mistresses are bound in duty to do Justice to, & provide for their servants Plenty, & ^{of} duty of Servants is ^{of} careful, honest & respectful performance of all their Masters or Mistresses lawful Commands





Leno. Inv.

I. Kip Sculp

Represented by a Man, seated on a Throne, Crown'd, Rob'd, Scepter'd, with a Mouth'd in his Left Hand, attended on by his Courtiers, as also by 5 representations of Justice, Prudence, Clemency, Fortitude & Truth as 5 eternal Companions of true Regal Power; he being no more properly a King, who wants these Virtues, than an illiterate Man can be a Judge of Learning.

HISTORY

65

Represent^d. by a Woman looking behind
her & writing in a Book w^{ch} lies on y^e Back of
Time. Shewing y^e nature of History which is
y^e immediate representation of things pass^d
above is y^e Sun, Moon, Stars, &c. &
She is surrounded wth several
Beasts, Birds, &c. denoting y^e generality of
Things treated of by History.







Represent^d by a Boy pouring Liquor out of one Vessel into another, there by shewing, that as if Air which occupied of lower Vessel is drove out by of heavier Element of Water, it immediately enters into & fills of upper Vessel; as also by of blowing up of a Mine, of visible effects of of extension & dilatation of Air: The Figure seem^g to discourse, represents Philosophers.



Represented by a bloud hound in scent after his Game; by a Woman smelling to a Nosegay; by a Man who seems offended at some unpleasing smell; and by a Woman in a swoon, supported by two others, & one of yⁿ holding a Box or Glafs of some Scent to her Nose, it seems to recover her; in prospect a pack of hounds in chase of a Fox.





Represented by several musical Instruments lying on the fore ground also by a man ringing a Bell by another sounding a Trumpet by another beating a Kettle Drum & by a Woman tinkling on a brass Vessel to a Swarm of Bees to have them all proper Emblems of Sound.

OCCULT QUALITIES



Represent^d by a Man seemingly trembling at the sight of a Lion & hastily running from it; by the terror of a Sheep at the sight of a Wolf; by the seeming trembling & fear of a Hen & Chickens at the sight of a Kite; & by the hasty flight of a Dove from a Hawk: all the visible effects of qualities proceeding from a Cause admired, but never known.





Represent'd by 5 Figures of a Savage Man & Woman,
 & Children, who seem to live in those Huts placed in y.
 Woods, having several Animals about them. The Primit-
 ive Times suppos'd to want y^e conveniencies of Houses
 and Apparel, through want of experience —



Represent^d by Phœbus, sitting in his Chariot in ^a Clouds drawn by four White Horses, as before. The Figures on ^a lower part are ^a representations of several Men, Women & Animals, bathing themselves (as lovers) in those brilliant Rays proceed^d from this warm Deity & may teach us how pleasant & joyful it is to live in ^a Sunshine of Heaven.





Represent^d by \S Goddess Diana she having a Sovereignty of this
 seeming Ball of Fire, given her by \S Poets: At her Back are Dogs
 pursuing a Stag, \S emblem of hunting of which she is by \S same
 Authority Goddess; & underneath is a Landship with Deer there
 in the Victims offer'd up to her Divine Recreation.

The PLANETS



Represented by 7 Personal Figures of those Heathen Deities from whom they borrow their Names. As Luna, Mercury, Venus, Apollo, Mars, Jupiter, & Saturn. The Child in Saturns Arms & nth he seems to devour, relates to y^e Story Father'd on him by y^e Poets, that as soon as his Celestial Spouse was brought to Bed, he did eat y^e Children, to prevent their dethroning him of his Kingdom.





Represented by 4 personal figures of those two great Geographers, Ptolomey & Copernicus, 4 one with a pair of Compasses, taking seemingly 4 distances of some places, delineated on 4 Globe of 4 Earth, & 4 other holding a sea Chart, having a pair of Compasses & 4 sphere of 4 heavens before him: the figure seeming as it were to take an observation, represents 4 learned Tycho: on 4 table are Charts

FOUNTAINS & RIVERS

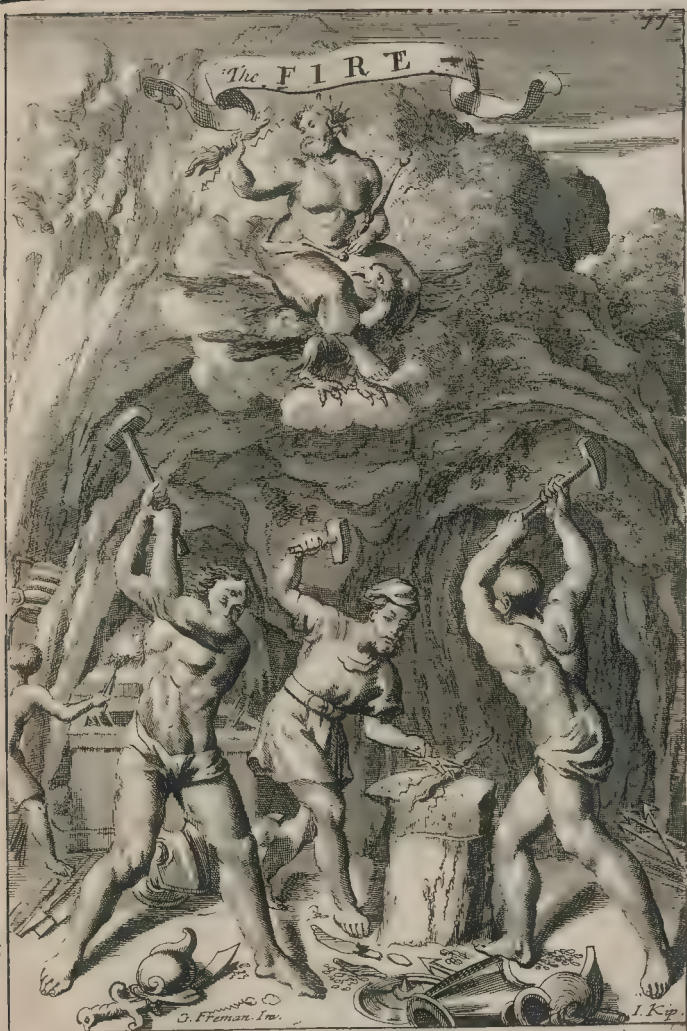


Represent by Figure of Thames, being an Old Man lying in of Reeds, having an Oar in his Right hand, & leaning his Left Arm on a Water-Pot; as also by Figure of Isis, being a Woman sitting on a Rock, having also a Water-Pot; Thames & Isis are storied to be Man & Wife & stand as Godfather & Godmother to that ample River, vulgarly, Thames, & bearing of name of both as Thamesis; as also by Figure of a Nymph of of Rivers & Fountains, nam'd Arethusa, holding a Water-Pot & Flowers; & by Figure of a Young Man nam'd Alpheus, having a Water-Pot & Cornucopia of Flowers, being of Patron of Fountains. The Figures are thus coupled to shew that of Friendly Communication between Rivers & Fountains, & resembles that between Man & Woman. The Fig. in of Sky & seeming to press of Clouds, is of emblem of Rain.





Represent^d. by Neptune, God of y^e Sea drawn in his Chariot by Sea
Horses, having his Trident in his Hand being his Watry Scepter:
Behind him are y^e two Fig^m holding & seeming to sound thro' their
Sea Shells, are Tritons Creatures form'd by y^e Poets to serve his float
ing Divinity in y^e nature of Trumpeters. In press^t y^e Sea wth Ships, &c.



Represents by Vulcans Cave, in ^{to} of Cyclops (4 Journey men Blacksmiths of Vulcan) are at work in making Thunderbolts for Iupiter, who is placed above in 4 Clouds attended as usually ^{to} his Eagle as inspecting 4 wellmaking of his Weapons; & behind 4 Anvil stands a Forge of Fire th a Figure, seeming to blow it, th causes that Smoke that arises from 4 Funnel phoeit by Iupiter below of Cyclops feet lie Breast-plates, Helms, &c, in some measure emblems of Fire as owing their form & make to his Power





Represented by 4 figures of 4 four windy Gods, Boreas, Eolus, Auster & Zephyrus, each wth utmost strength blowing into a Cavity of 4 Earth, & heaving up 4 of 4 Rocks, w^{ch} in sever^l places seem to break forth, & utterly thro^w down Trees & Buildings: At a distance 4 figures of Men, Women & Child^{ren} affrighted, and runⁿ to avoid being buried in Graves of Nature, making 4 Mountain, whose top breaths flames of Fire, repres^{ts} M^t Etna; of convulsions of Nature are thus prop^{er}ly emblematis'd, it being 4 gen^l opinion 4 they are caus'd by Winds, being clos'd in some cavit^y of 4 Earth, who are forced to break 4 surface to find a passage to their proper center.



Represented by Juno & Monarches of this Element with all her poetical Equipage about her & attended by her 4 handmaids Iris, Imber, Cometa & Rugida, who all have their Aerial employ^{mt} under her, as 1st Iris takes care of putting out & taking in of Rainbows, 2^d Imber disposeth of Rain, 3rd Cometa placeth of Comets & 4th Rugida distributth of Dew, all n^o employ^{mt} are express by of Emblems of each of th^{ey} bear.





Represents by 7 Deities, who accord^d to 7 Poets, patronise of 7 Metals; & they are plac'd in 7 Clouds: That in 7 midst is Apollo holding in his right hand a Wedge of Gold being 7 Metal he is said to produce; on his right hand, sits Luna, having a Wedge of Silver in her hand being 7 Metal that owes its being to her proper bounty; that on 7 left is Mercury, arm'd & crown'd; he is said to produce Quicksilver by his celeritous Divinity: The four others that appear behind, are likewise said to produce 7 four other Metals; as Mars Iron, Jupiter, Venus & Saturn, Brass, Lead & Copper; In 7 lower part on 7 ground, are Directors & Diggers of Metals.



J. Froman. Inv.

I. Kip.

Its Virtues & Properties are demonstrated by 3 three Figures represent^d
 three Philosophers one of whom holds a Knife wth a Needle on its edge; ano-
 ther having a Compass before him & 3 other holding a Loadstone at a
 distance: The Figures of two other Philosophers seemingly discoursing
 of its Magnetick power of this wonderfull Stone.





In the sculpture, Apollo, sitting in the Clouds, & pointing to the God of Winds, Eolus, who sits in the Clouds below him, adorned as before, commanding the four Winds express'd by the four figures, Boreas, Zephirus, Eolus, & Auster, with their proper emblems as before, to discharge their Office, their execution of his commands, are visible in the effects of the Wind, upon the seemingly tost & overwhelm'd ships, in the sea below.



1st Repres^d by two Nymphs of Air in their prop^r array, young, beautiful & winged, stretch^d out their Arms, as gathering together & dilating of Mists. 2nd The Nymph Nix, scatter^d of Snow thro' a Sieve. 3rd The Nymph Imber, pressing of Clouds to provide Rain. 4th The figure of a Man scatter^d small ball out of a Water Pot and underneath 3 figures, of middlem^{en} represent^d Dew, of 2nd Snow, & of 3rd small balls in prospect a Landskip cover'd wth a cast of each of their offices wth they are assign^d by of Poets, & therefore may prop^{ly} be us'd in Sculpture, it being an attendant of Painting w^{ch} is Poema silens.





Thunder is represent^d by Jupiter, preparing to cast his noisy Bolus: & of Storms by Boreas of God of Winds, command^r of 4 Heads who breath out Storms in their Stations, as Boreas in of North Zephirus in of West, Auster in of South & Eolus in of East: below is of true Emblem of a Storm being Ships lost in a rugged Mountainous Sea: of Tires seeming to blaze on of Main Yard of of Ship are two Sea Mills in of West, & made by of Toets, Godlings of of Sea & protectors of Sea-far^r Men, & by them named Castor & Pollux, of Names of a Brothers, report^d to have been drown^d.



A Rainbow proper surmounted by Iris & Goddess thereof, & Rays of & Sun darting on it, by wh^{ch} as we conjecture it receives those beautiful & various Colours: The Figures below represent Philosophers consulting concerning its nature & about & Ignis Fatuus wh^{ch} appears in & Landships: & representation of a Nymph or beautiful Virgin placed on & Rainbow took its rise from fancy, but since hath been attested for really by a Cap^t of a Ship who solemnly asserts his had seen it

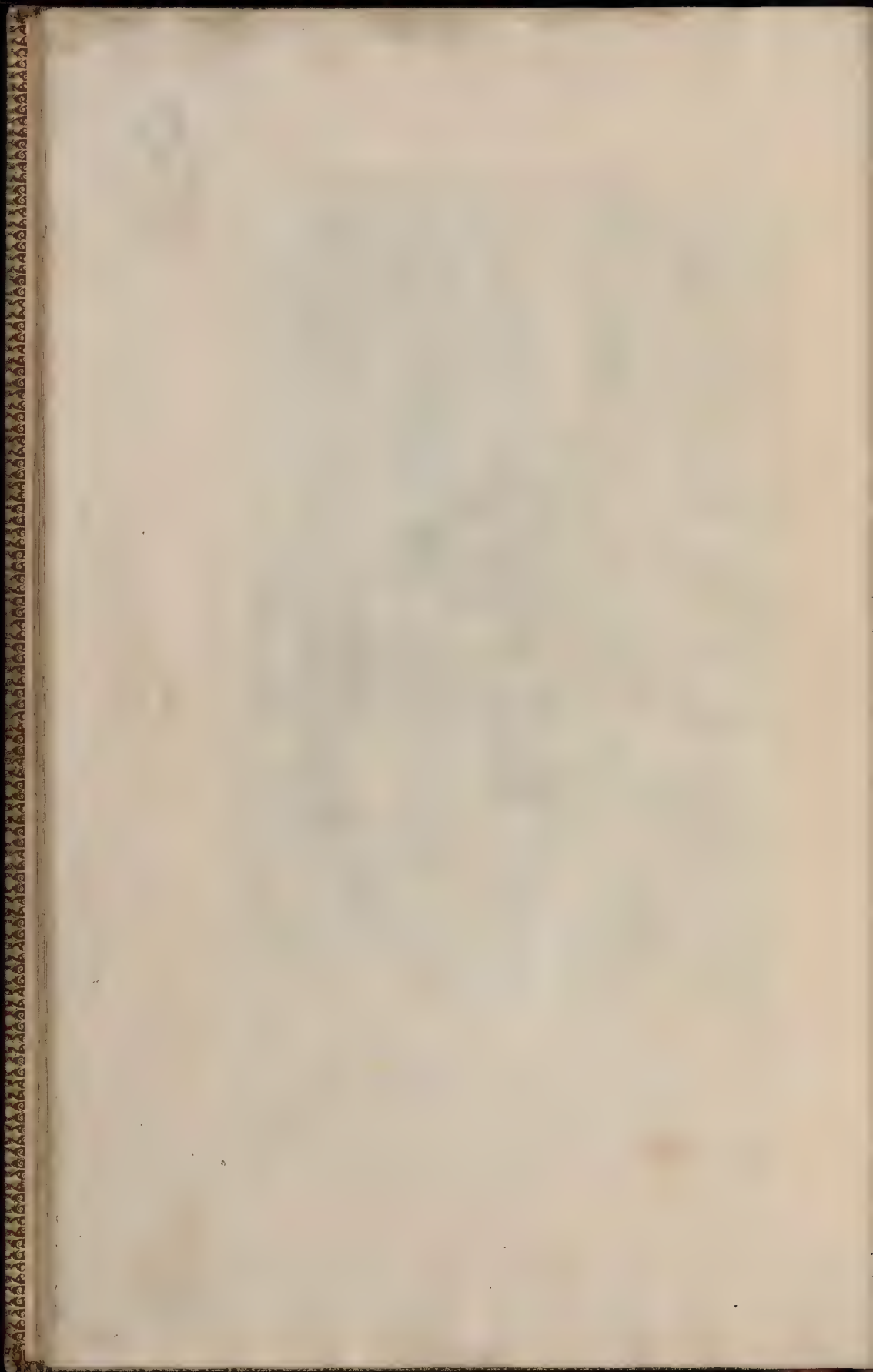


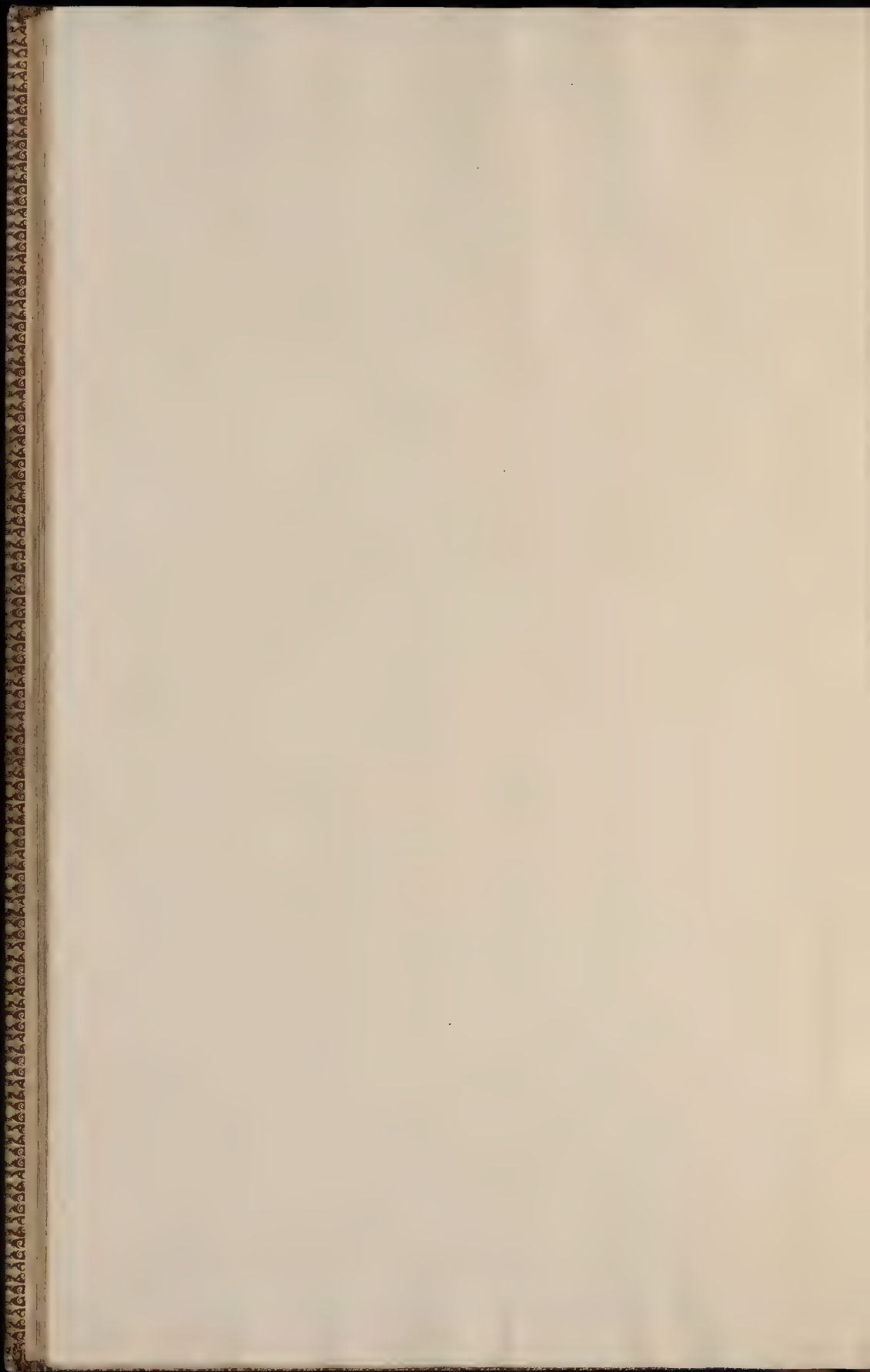


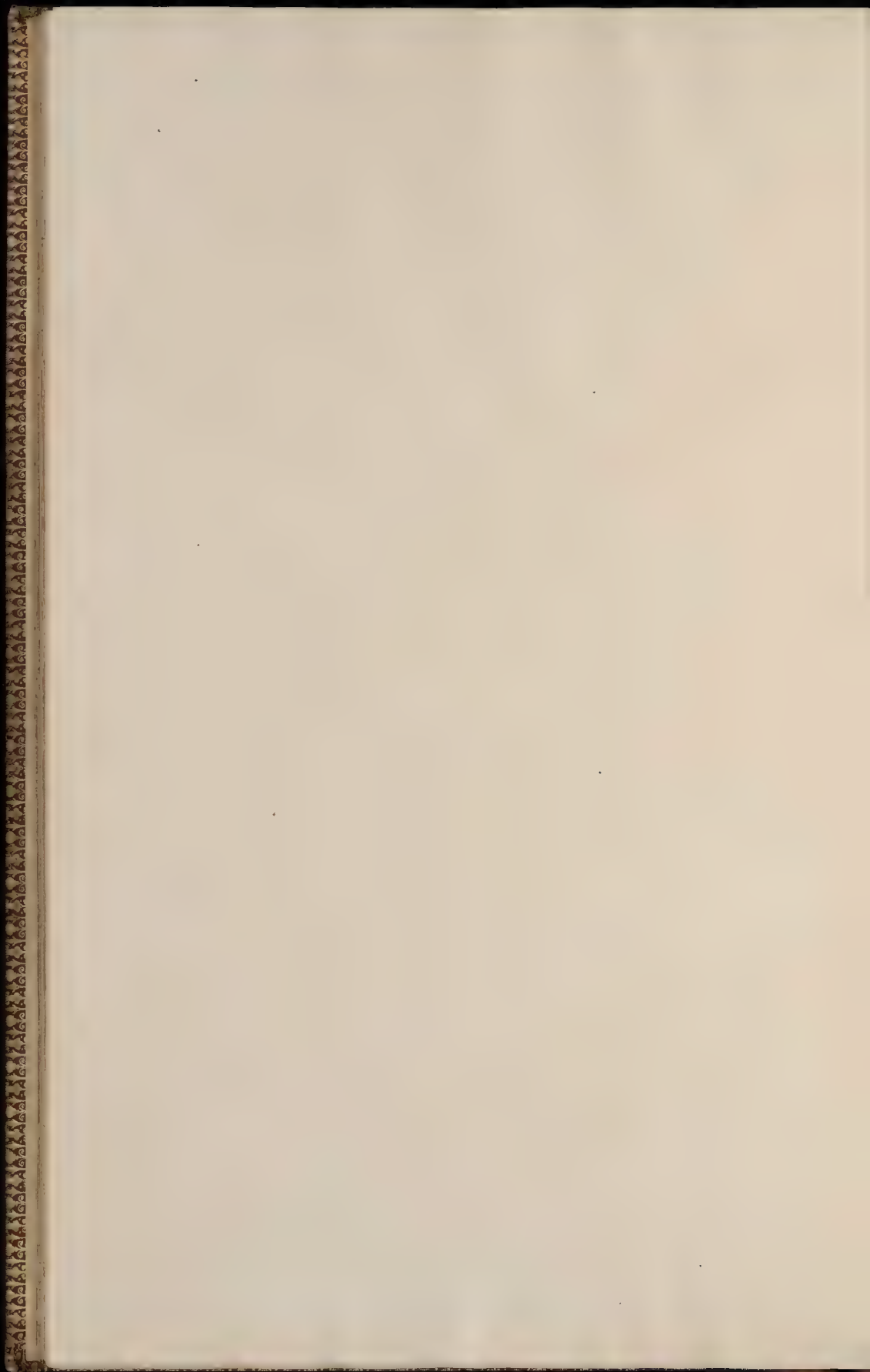
For Animals begot, they are represent^d by a Woman suckling her Child: having a Cradle standing by her; their Thirst represent^d by a Doe drinking; their Hunger by a Deer grazing; their Actions by two little Dogs playing; their Sleep by a Cat sleeping; their Wakefulness by a Cock sitting on his Perch, crowing; their Sickness by a Farrier bleeding a Horse, & their Death by a Horse lying dead.

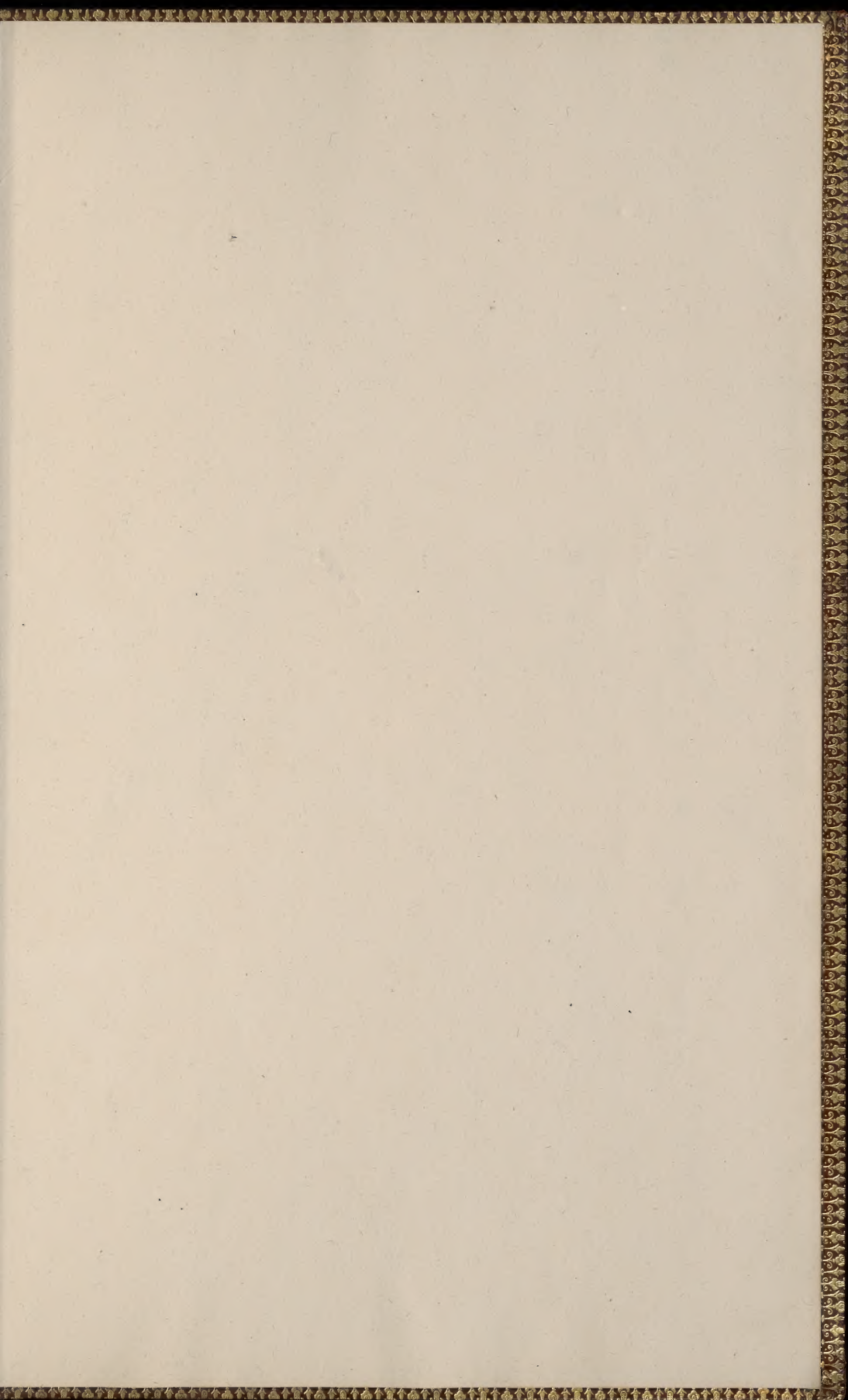


Represented by a Woman in a sedentary posture, having on her Head a pair of Wings, & a Coronet composed of small Figures, the Figures denote of productive faculty of Imagination, & of Wings its swiftness: The Child standing by & Fig^d of Imagination partly black partly white, denotes of strength of this Passion, being able (as by this Example appears) to perform those things, w^{ch} neither human Wisdom nor of common way of Nature's working could effect: The other Fig^d having Eyes veiled, & Wings on her Back represents what Women call longing, as swift as Wings to Desire, & blinded to Reason.

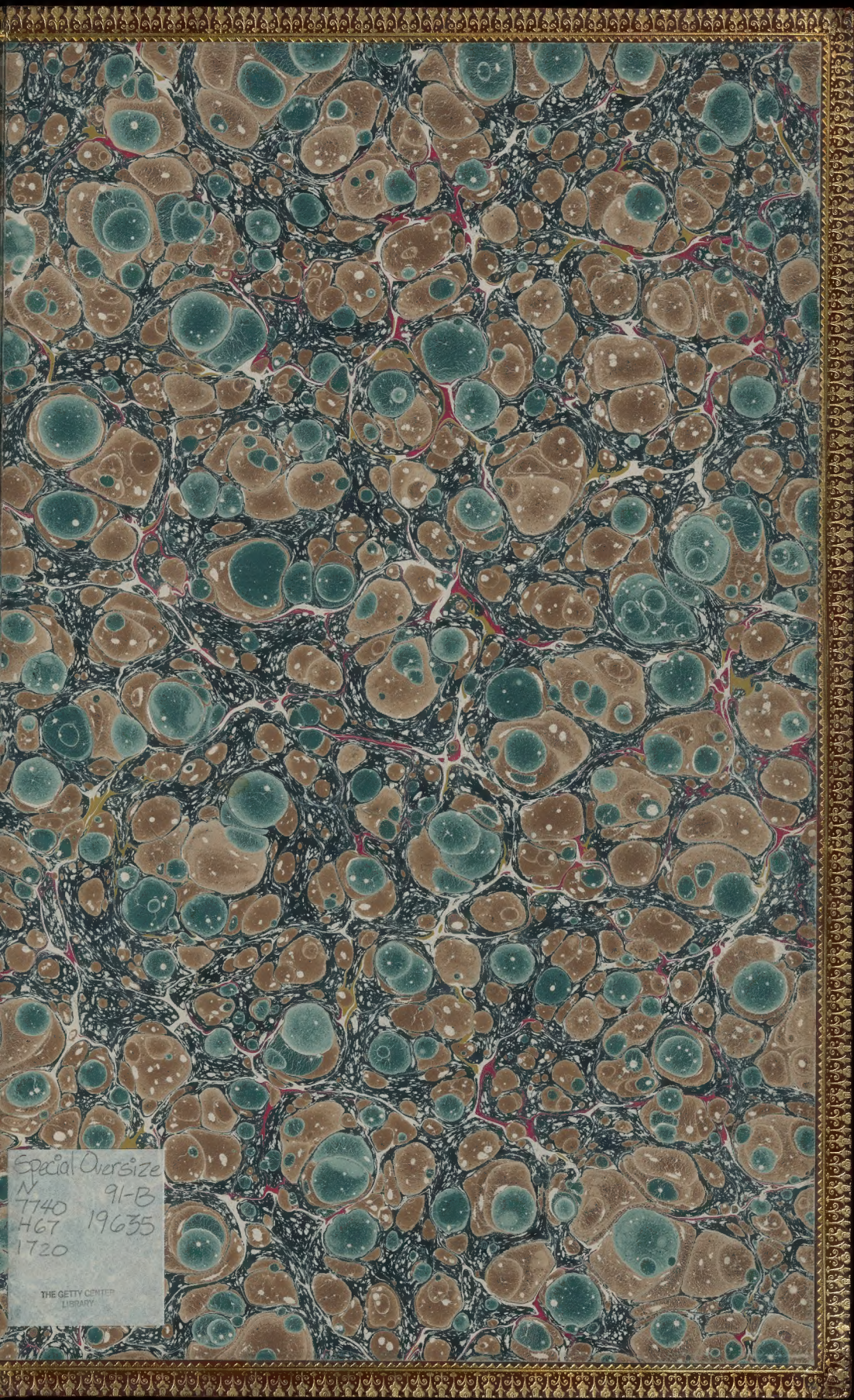












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